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space. The slave trade was authorized in Cuba in 1513 and we hear of Bishop Ubite in the possession of as many as 200 slaves in 1523 and later of Bishop Maestro Miguel Ramirez with a license from the crown to take half a dozen slaves and two white slave women. The writer shows how the failure of the native captives to meet the demand for labor eventually led to declaration making them the free vassals of the crown and authorizing the enslavement of Negroes in sufficiently large numbers to make up the deficiency. It was necessary to issue another order rescinding the license of the slave-traders because of the fear of servile insurrection, should the slave population too far exceed that of the whites. This restricted importation of Negroes, however, did not prevent their uprising in 1533, which, however, was easily quelled, the four Negroes defending themselves to death.

The author explains too how slavery in Cuba or in the Spanish possession differed from that of other nations in that although the Spaniard regarded the black as socially and politically inferior, he did not look down upon him as a "soul-less son of Cain condemned to servitude by divine wrath" but recognized the black's equality with him before the altar of the church. When he became free and even before he became free the slave had rights before the law. "This attitude of mind of the Spaniard—so very different indeed from that of the slave-holding North American,—partly explains the facility with which he mingled his 'pure, clean' white blood with black, so begetting a mulatto population to be reckoned with later." Free blacks, therefore, soon appeared. By 1568 forty in Havana had bought their freedom. Others, though still slaves, lived independently, the men doing such as working at trades and the women running eating houses, but all reporting their earnings to their masters at intervals.

C. B. WALTER.

Sierra Leone: Its Peoples, Products and Secret Societies. By H. OSMAN NEWLAND, F. R. Hist. S., F. I. D. John Bale, Sons and Danielsson, London, 1916. Pp. 247.

This work consists of the observations on a journey by canoe, rail and hammock through Sierra Leone. To this is appended fifty-three pages of matter on "Practical Planting Notes for Sierra Leone and West Africa," by H. Hamel Smith. Subject to sufficient demand, however, it is proposed to issue this book, annually or biennially, with amendments and additions to date, as a Sierra

Leone Year Book and with a Who's Who section. Accordingly, it treats of the geographic and economic conditions of that land and the rule of 1,500,000 Africans, largely by less than 900 Europeans. Taking up the elements of population the author devotes much space to the Creole and Aborigine elements, giving the characteristics of these classes. He then considers the river system, the railroads, life in the interior, the rubber industry, the native chiefs, the amusements of the people, native law, peculiar customs of the people, their secret societies, the important products and the management of estates.

The author undertakes to answer the questions as to whether this is a country for a black or white man to live in, which of the two should rule, whether the people are becoming Europeanized in their habits and religion and whether it is a place for commerce and capital. Answering the last question first the author asserts that there are in Sierra Leone many possibilities for smaller capitalists and companies. As for the climate, Sierra Leone is much maligned, especially so since science has reclaimed its swamps and decreased the death rate. The writer too is satisfied with the progress with which the natives are taking over European civilization, although he is not anxious to see the African adopt this culture *in toto* because of the difference in climate. Unlike some other travelers, he found the natives industrious, honest, and truthful. Moreover, he does not share the prejudices foreigners have against the Creoles and blacks. He believes that the white man should rule not so long as he is white but so long as he can prove his superiority. "The black man," says he, "will only respect the rule of the white man as long as the latter can prove his superiority, and consequently, reasonableness." The natives have such a keen sense of justice that they are not blinded by hypocrisy. The writer believes that neither the white man nor his religion must rule because they are white and not black. The administrators, too, must not rule for themselves but as representatives only. "It is Britain that must rule—Britain which has one law for all, and administers it not for white or black, but for all who own her sway whatever their colour, race, or religion." While the portraiture of the sense of justice of Great Britain does not square with her colonial policy, the caution to those administering the affairs of Sierra Leone is well put.

After all that he says, however, the writer does not seem to be so sanguine as to future of West Africa. "Probably West

Africa," says he, "will always remain a land of romance, mystery and imagination." Science may reclaim the swamp. The iron railroad may open up tracks for the engineer and planter to exploit its vast resources. But Nature, unchecked by man, has been allowed too long to run riot there among its impenetrable forests. Never, perhaps, will it be entirely subdued. As with the primeval forest, so with the people. Mohammedanism, Christianity, modern education, have all tried their civilizing influences upon the West African, and nowhere, perhaps, with more success than in Sierra Leone. But the old Adam dies slowly. Civilization is too tame, too quiet for those who love noise and mystery. And this feeling is infectious.

J. O. BURKE.

Trade Politics and Christianity in Africa and the East. By A. J. MACDONALD, M.A. With an introduction by SIR HARRY JOHNSTON. Longmans, Green and Co., London, 1916. Pp. 296.

This is a dissertation awarded the Maitland Prize at Cambridge in 1915 for an essay on the thesis, *Problems raised by the contact of the West with Africa and the East and the part that Christianity can play in their solution.* The work shows scientific treatment. The facts used were obtained largely from the Government Blue Books, the Minutes of Evidence attached to Reports of the Committee of Inquiry into the Liquor Trade in Southern Nigeria together with the reports of the United Races Committee, the Journal of the Anglo-Indian Temperance Association, the British Quarterlies, the publications of the Society for the Suppression of the Opium Trade, and the reports of the Proceedings of the First Universal Race Congress.

The writer traces the development of contact with the natives by means of trade which, supplying them with what they want rather than with what they need, often demoralizes them. Then along with the problem of trade comes that of labor, giving rise to labor contracts or forced labor, and this with another problem of preventing the native population from too far exceeding that of the whites. Then comes the consideration of the liquor question, the opium trade, education and self-government, and inter-racial marriage, with the merits and demerits of the methods of those who have attacked these problems. Caution is given in the assertion that Christianity must be the life-principle. "Imperialism," says the author, "is a matter of religion." The extension of the